BLESSEDNESS

OR,

GOD and the WORLD

Weighed in the

BALANCES

OF THE

SANCTUARY

AND THE

World found too light.

Preached in a Sermon at *Pauls*, before the Right Honorable the Lord Major, Aldermen, and Commonalty of the City of *London*, on a *Thanksgiving*-Day, for the prosperity of our Navy in a conflict with the *Spaniard*, *October* 17. 1656.

By Francis Raworth, *Teacher to the Church at* Shore-ditch.

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UMI

To the Right Honorable

ROBERT TITCHBURNE

LORD MAJOR,

And the Right Worſhipful the ALDERMEN of the City of LONDON.

Honorable, and Beloved,

IT cannot be denyed, but that our greateſt happineſs in this world is, That we have liberty to make proviſion for the world to come; yet generally ſo unhappy are men, as that they little ponder upon their future Crown, and little conſider of their preſent race; but either they vainly

miſ-ſpend their time (to allude to the Roman *Emperor) in gathering Cockle ſhells, in heaping together the Mammon of unrighteouſneſs; or in a more degenerous way, in a baſe drudgery for the luſts of the Fleſh.*

The Profeſsion of Chriſtianity laboreth under two Extreams; *ſome pretend to an* Anticipation *or prevention of Heaven, and would fain perſwade us that there is no ſtate of Glory after this life: Theſe men, notwithſtanding their preſent Triumphs, are under great Temptations; and in a ſober ſenſe, are rather beſides their wits, then above Gods Inſtitutions.*

Others charge the faithful Profeſſors of Religion with uſurpation againſt God, with Antedating *the ſtate of*

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Perfection, as if they did confound the distinction between the Church Triumphant and Militant: No, say they, Purity and Holiness are our aim on earth, but our possession onely in Heaven: These Sensualists may learn, that the great change of man is made in this world, and onely confirmed in the next; the Tribunal Bar Regenerates no man, *but publiquely and finally acquitteth the Regenerate: Heaven must first enter into us, before we can enter into Heaven; though the perfection of Purity be onely in Heaven, yet the principle of Purity is to be had on Earth: He that dies a sinner, shall never rise a Saint: He that by the Love of the Brethren shoots not the gulf here, shall never pass from death*

to life hereafter: He that hath not God to be his Lord now, ſhall never have the Lord to be his God. Wo be to that man that was born, and is bred, and ſhall be buried in ſin, that goes out of this world in that condition that he came into the world with, happy had he been that he had never been born; happy, if when dead, he never ſhould have had a reſurrection, becauſe he ſhall ariſe, not ſo much to be judged, as to be condemned.

Nothing is ſo much diſcourſed of as bleſſedneſs, yet nothing ſo little underſtood; ſome place it one thing, ſome in another, yet both amiſs; ſome men would be happy, but without communion with God, which is impoſsible: Theſe ſhould

ſhould know, That God hath not onely Mines of Braſs, but Mines of Silver and Gold; and that though the enjoyment of this world be not an Argument of Gods anger, yet its no argument of his peculiar love, and therefore we muſt take heed of valuing the good things of Gods foot-ſtool, above the good things of his Throne.

My work in this Sermon, hath been to give the world its due, both in its white and black ſides: I have weighed the bleſſedneſs of this world and of the next, in the Balances of the Sanctuary, and notwithſtanding this world be ponderous in a providential ſenſe, yet comparatively, by the verdict of God himſelf, it is found too light; to which when

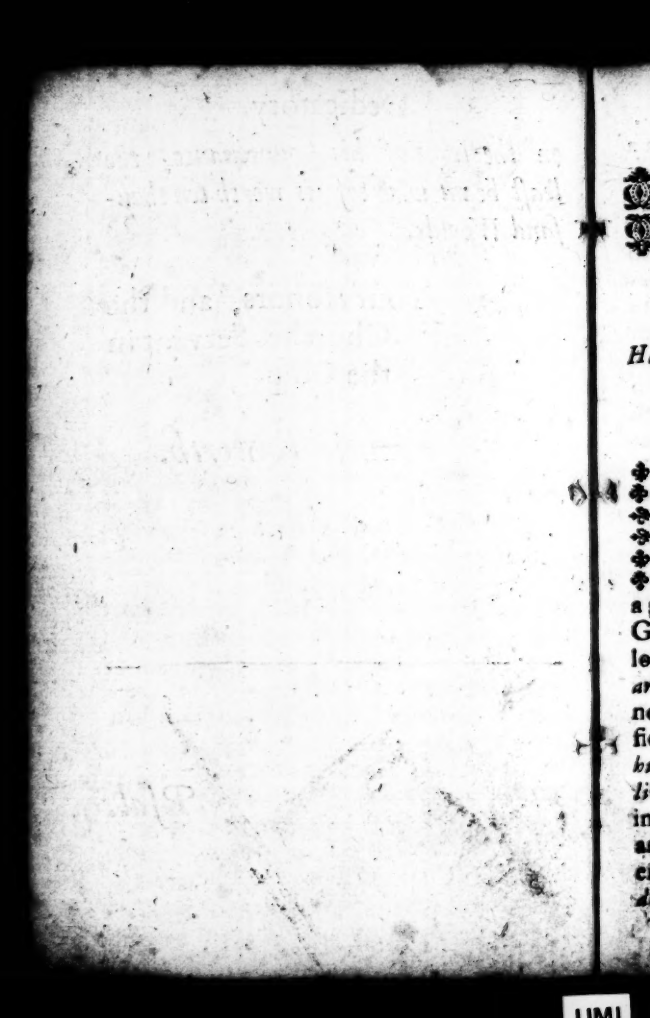
when you had given a patient hearing, you were pleaſed by your order to importune its publication: I have ſatisfied your requeſt, and my prayers to God are, That becauſe it is a ſubject of the higheſt nature, that it may have the deeper Impreſsion on your hearts: That as God hath lifted you up into the ſeat of Honor, ſo you may lift up that God with Thankfulneſs: That as you have publick Opportunities to do good, to reſtrain Prophanation, and diſcountenance Error, ſo you may have hearts ſuitable to your Opportunities: That as God hath thrown into your laps the outward Happineſſe *of this World, ſo you may prize the Benefactor, and ſet a greater Eſtimate on*

on the light of his Countenance, the leaſt beam whereof is worth ten thouſand Worlds.

Your Honors, and the Churches Servant in the Goſpel,

Francis Raworth.

Pſal.



PSAL. 144. *ult.*

Happy is that people that is in ſuch a caſe; yea, Happy is the people whoſe God is the Lord.

WHatſoever the Prophet *David*, (whoſe Character is, *A man after Gods own heart*) doth undertake, he performs it cordially and heartily: If he be in a gratulatory vein, and fall to the praiſes of God, he cannot nullifie and debaſe man too low with him; *He is but vanity, and his days are but as a ſhadow*, not worthy to be taken notice of, *ver.* 3, 4. And he cannot magnifie and advance the Lord too high; *He is his Goodneſs, his Fortreſs, his Tower, his Deliverer, and his Shield*: If he be in a praying poſture, he is ſo pathetical and powerful, as if God, *q. d.* could not deny him audience: *Bow the Heavens, O Lord, and come down, ſend thine hand from above, and deliver*

me

me out of great waters; I, and with such a majesty and life, as if he had the key of Gods Armory to open it at pleasure, and to throw out swords and flaming fire of wrath against the wicked: *Cast out lightning, and scatter them*; *shoot out sharp arrows, and destroy them*, ver. 5, 6, 7. Finally, If he begin to exalt God, he sets him out with such beauty and excellency, as no Creature or created comfort can be preferred before, no not possibly be weighed in the balance with him; to which purpose it is observable, that as the maledictions threatned against *David*, were presented by the Prophet under three forms, of *War*, *Famine*, *and Pestilence*; so here in the latter part of this Psalm, the Blessings of God are expressed under three contraries; against the Pestilence is opposed this Petition, *That our sons may be as Plants grown up in their youth*, ver. 12. Against Famine, *That our Garners may be full, affording all manner of store*, ver. 13. Against War, *That our oxen may be strong to labor, that there be no breaking in nor going out, that there be no complaining in our streets*, ver. 14. And my Text is an *Epiphonema*, with which he concludes, *Happy is that people that is in such a case*, &c.

There is a double blessedness, *sinistra beatitudo*,

titudo, a *Bleſſedneſs* of the left hand, a *Bleſſedneſs* of this World. And ſecondly, There is *dextra beatitudo*, a right hand *Bleſſedneſs*, a *Bleſſedneſs* of Grace, of Salvation: This *Bleſſedneſs* is the aim of men on earth, but the perfect poſſeſſion onely of men in Heaven: Accordingly there is a double interpretation of this Text, ſuitable to the double *Bleſſedneſs* in it; One interpretation propoſeth it by way of competition, *Bleſſed is the people that is in ſuch a caſe*; that is, while others are annoyed with the Peſtilence, have proſperity; while others are conſumed by the Famine, have plenty; while others are deſtroyed and harraſſed with Wars, Tumults and Alarums, have peace and quietneſs in their Borders, *ſic aiunt, ferunt*: This is the Populas rumor, this is the onely Language and Dialect of the vulgar: If they can but have theſe things, they think themſelves happy; whatever become of Religion or of their immortal ſouls; but *David* ſtands up as offended with this vote and verdict: How now? Is this true *Bleſſedneſs*, to enjoy the ſhell without the kernel, the Ring without the Jewel, to live like a Beaſt, and die like a Dog (and having no portion in God) afterwards to be damned like a Divel? No, no, ſaith the Prophet, this is a falſe Maxime, a man

man may be thus imaginarily happy, he may have riches, honor, plenty, pleasures, and the world at will, and yet be really in a miserable case to all eternity: But if you speak of happiness, I will put you a better case, Happy, yea thrice happy is *that people, whose God is the Lord*; a notable *Epanorthosis* and correction of the Opinion of worldly happiness. But the second interpretation more probably supposeth it to be spoken by way of subordination and comparison; as if *David* had said, You call poverty, and disgrace miseries; and you call riches, and honor happiness: Why? let this be granted that there is some kinde of felicity in this world, and that it is better to be rich then poor, to be in honor, then in disgrace: I will not affirm that there is an inconsistency & incoherency between a possession in this life, and a propriety in the next; let it be so, that a people in such a case is happy (and so it is a *Synchoresis* or grant) it is true what you say, How happy then is that people, that hath not onely peace without, but peace within; that hath a portion in this world, but yet not this world for their portion; that hath a title not onely to the streams and Creatures, but also to the Fountian & Creator? yea doubtless, happy indeed: Well fare that man, that Nation,

Nation, who in this ſenſe have *God to be their Lord*; and farewell the contrary.

Prop. The propoſition from hence is, That the greateſt happineſs in this world, is not to have this world to be our happineſs; but in our Worldly happineſs, to have God to be our Lord.

The truth whereof will the better appear, by ſetting before your eyes, as in a Table, and by weighing as in ſcales, the happineſs of this world, and the happineſs of Gods people.

1. We muſt make an Anatomy of the World, view it, and ſee what it bids towards happineſs, and without offence I preſume I muſt perſonate the moral or meer worldly man, and ſhew you the happineſs of being in his caſe.

1. Let health, ſtrength, and an εὐκρασία, or good temper of body appear: and indeed, what is a velvet Pantofle to a diſ-joynted foot; a Velvet Jacket to a broken arm; the moſt delicate vyands to a diſ-eaſed Stomach? The world, my Beloved, is like an Hoſpital of diſeaſed Patients; Here ſtands one man crying out of the Tooth-ach, there ſits another tormented with the ſtone; there lies a third diſtracted with the Collick, a fourth wracked with the Gout: And who is there in this great Aſſembly that can ſay, For

my part I know not who you ſpeak to, I feel no diſtemper, I bleſs God I ail nothing; But how many are ready to complain with him that cryed out, 'tis true, God hath ſet his Rain-bow in the Heavens, his mark in the clouds, that the world ſhall not again be drowned with water: But whats that to me, that am like to be drowned preſently? So what is Peace and Tranquillity abroad, when I have a burning fear within my body? what is it to have plenty in the Land, when I have a lingring Conſumption and Feaver in my blood? It is true, there is never a gracious heart, but would of the two, rather be a *Lazarus* here, then a *Dives* hereafter; rather (if God put it to his choice) beg his bread on earth, then his water in hell; yet as to this world it is better to fare delicately, then to be a Beggar, to be a *Dives* then a *Lazarus*; for a man to have work for God to do, and to have ability of God to do it, while others groan out their days, and waſte their precious time in languiſhments; for others to have good blood running in their veins, to have their bones, as the Prophet ſpeaks, full of marrow and ſtrength: Who would not think himſelf happy to be *in ſuch a caſe?*

Secondly, What though a man have health, if he enjoy not his Liberty? I muſt confeſs,

It

It is better to be a Gally-slave at *Algiere*, then to be a drudge to the Divel; it is better to be a *Cato* in a Prison, with shackels & fetters about ones heels, then a *Cæsar* in the Senate-house, with a chain of Gold about his neck: Yet how sweet is freedom, not onely in Conscience, but of Body? Whom doth it not pity to see anothers Body to be a Gaol to his Soul, and his House to be a Prison to his Body? And who would not give the greatest sum, with that Greek Captain (in another sense) to obtain this freedom, *Matth.* 22. 28. When I take a view of our weekly Bills of Mortality in *London*, I finde a report of so many dying in one Parish of a Fever, of so many dying in another Parish of a Consumption, *&c.* But when I cast my eye down to the bottom of the Leaf, suspecting still that I should see some Funerals of the Plague, contrarily for these 12. moneths and above, I finde there nothing but Ciphers: Ah Lord, how unthankful are we for such a blessing! when thou might'st as justly as suddenly, turn our *Ciphers* into *Figures*, cause our faces to gather paleness, hang our streets with mourning, and make us know what an happiness health and liberty is, by the doleful and dreadful effects and restraint of the Plague and Pestilence.

Thirdly, But what a caſe were man in, though he had his health, if he wanted *Relations and Friends*? How comfortable is it in the Marriage ſtate, for a man to have his Table compaſſed about not with Thorns and Bryars, but with Olive-plants, emblems of peace: How much better is it for a man to have ſo many children to call him Father, then to have ſo many pieces of gold to call him Lord? Therefore it is, that when God would give us an Inventory of *Jobs* happineſs, he firſt ſets down his piety, *A man fearing God*; but deſcending to his comforts in this life, he begins with his children before his eſtate: *Item*, ſaith God, *Job* had given him ſo many ſons and daughters, whereas certainly ſome ungodly men count children but Bills of charges; and its an ordinary thing to ſay, ſuch a man hath a fair eſtate, and would be an happy man but that he hath a great charge of children. Man is immortal, not onely Phyſically in his ſoul, becauſe that dies not being immortal; not onely morally in his name and reputation, if godly, becauſe God hath engaged himſelf to make men afraid to pollute the names of them (who while living feared his name) but alſo naturally, in regard of off-ſpring, a man leaving ſo many Lamps burning behinde him,

as

as he hath children ſurviving; and as it was an Old Teſtament curſe to be barren, and to have no light, ſo alſo for God to put out a mans Lamps, and in that ſenſe, to leave a man no light to follow him: Happy, or Bleſſed am I, ſaid *Leah*, (when *Zilpah* her maid bare *Jacob* another ſon) for the daughters will call me Bleſſed; and ſhe called his name *Aſhur*.

And as for friendſhip, a Friend is a mans ſecond ſelf, he careth at all times, he is *particeps curarum*, partaker of our care; he is (as *Alexander* was wont to boaſt) the beſt treaſure: We know diſeaſes of ſtoppings and ſuffocations, are the moſt dangerous in the body, and it is not much otherwiſe in the minde: You may take *Sarza* to open the Liver, and Steel to open the Spleen; flour of Sulphur for the Lungs, but no receipt, in a moral ſenſe ſo opens the heart, as a faithful Friend: The Parable of *Pythagoras* is obſcure, but true, *Cor ne edito*, Eat not the heart: Certainly if a man would give it a hard phraſe, thoſe that want friends to open themſelves to, are Canibals of their own hearts: Two, ſaith the Wiſe-man, are better then one, when one falleth, the other helpeth him up. To have health, and liberty, and relations, and friends, is comfortable under

God, and who doth not applaud his happineſs that is in *ſuch a caſe?*

But Fourthly, What though a man had all theſe Providential favors, if he wanted an Eſtate; though its a thing more honorable to be maſter over his Luſts, then to be maſter of a great eſtate; and more glorious for a man to have Grace, Love, and Faith, and Patience in his heart, then ſilver and gold in his purſe; yet who knows not but Money is a Queen, and thoſe that abound in it are Kings upon earth with men; that the Borrower is a ſervant, I oft a very ſlave to the Lender; that he that hath riches, hath wherewithal to give, which becauſe its an imitation of God, is better then to be on the receiving hand; that it is ſomewhat for a man to be able to defray his charges as he paſſeth out of the world, and when he is dead, *rather to have the Pariſh left to his children, then his children to the Pariſh*: And riches (as the great States-man ſaith) are ſo honorable among wordlings, that its hard to diſtinguiſh between virtue and fortune; for the moſt virtuous, if unproſperous, have been deſpiſed; and the moſt impious, if proſperous, have ever been applauded. It is certain, that its onely the right hand of Chriſt, the light of his countenance that

muſt

muſt ſave, that muſt imbrace us; yet his left hand may be under our heads, the mercies of this world may help keep us from murmuring and diſtruſt, they may uphold us: It is not for nothing that God coupleth Poverty and Shame together, *Prov.* 13. 18. The reaſon whereof may be either, becauſe poverty uſually maketh men aſhamed (though in it ſelf it is no more ſhame for a man to be poor then to be honeſt) and often is a temptation to men to do things that are ſhameful; and that *Solomon* intimates to us, that there *is greater danger in extremity of want, then in exceſs of wealth: Give me*, ſaith he, *neither poverty nor riches*: Why ſo? *Not riches, leſt I be full and deny thee, and ſay, Who is the Lord?* A deſperate Interogatory indeed! but yet not *poverty neither*: Why ſo? *Leſt I be poor, and ſteal, and take the Name of God in vain*: Mark it, the Temtation of Riches is Pride, but the temptation of Poverty, is ſacrilege againſt God, and it is a greater ſin to Blaſpheme God, whom we own, then to turn Athieſt and deny him.

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Fifthly, How can this man be yet happy, if in his wealth he want Honor and Reputation? It is known that our Lord and Maſter loſt his good name, and was miſ-called, be-

fore he loſt his life; and ſure enough there will, to the comfort of the righteous at the laſt day, be a Reſurrection of their Names, as well as of their Bodies: Though it be the affliction of a juſt man to be traduced, yet its the ſin onely of the Traducer; for though we have the command of our ears, yet we have no bridle to reſtrain others tongues, and its an ordinary, yet a royal thing to do well, to hear ill: And let no man be deſpondent that his coat be torn, if his conſcience be whole; yet it muſt be acknowledged a great Bleſſing, though not to be flattered, yet to be well reported of; not onely to have a good conſcience towards God, but a juſt credit before men; and if a man loſe the opinion of being good, though yet he be good, he may be packing out of the world for any advantage of doing good; for though a good conſcience be neceſſary for our own ſalvation, yet a good name is neceſſary for the ſalvation of others; and though it be the care of men generally, rather to be thought honeſt then to be honeſt: To covet a milk white name, and to be cryed up and down the world, to have the encomiums of men, There goes a righteous man, there goes a charitable man; yet its an honor for a man to have a pot of oyntment,

ment, and to have no dead flies in it to make it ſtink, *Eccleſ.* 10. 1. And a good name is rather to be choſen then great riches, and loving favor rather then ſilver and gold; though ſuch may not have the *Lord to be their God*, yet happy is he in a moral ſenſe that *is in ſuch a caſe.*

Sixthly. But how ineſtimable were a man, and ſo a Nation, with all this reſpect, if they ſhould want Dominion and Empire: It is a promiſe that *Gods People ſhall poſſeſs the Gates of their Enemies*, Gen. 22. 17. and that their *Rule ſhall extend from Sea to Sea*: The *Athenians* reckoned their great Empire to be their greateſt glory: *Alexander* thought himſelf unhappy that he had not another World to Conquer: *Caſar* had rather be King of a Cottage, (he ſo loved Rule) then the ſecond at *Rome*: The King of SPAIN gives for his Arms a Shield, with the Sun riſing and ſetting on it. It is obſerved, That he that hath the command of the Sea hath the command of the world, and he that hath the command of the Navy, hath the command of the Sea: Now let us ſuppoſe a Nation

Nation to have riches at home, and power abroad; for a Nation to be Admiral of the vast Ocean, to wear the victorious Flag, and to bring all others under the Lee, and to strike Sail to them as supream, to be instrumental hereby to report their glorious acts in the world, that all Kingdoms and Crowns should admire and honor them; What Nation that had this opportunity to bridle their Neighbors, and awe their most distant powers into a respect, would not count it their glory and happiness to be in *such a case?*

Seventhly, But what is Wealth, and Honor, and Dominion, without Peace? How sad is it to consider, that while we contend for an ounce of truth, we lose a pound of love? that like children in the dark, mistaking our enemies, we strike our friends that are neareſt us? How many are there with us that have once shed their blood together, that now are ready even to shed the blood one of another? Hitherto we have in *England* been running so far from *Babylon*, that we are building a *Babel*; what one calls truth, another calls error; what one calls order, another names Tyranny and Cruelty; but what if Providence should now confound our confusions? Hitherto we have, like

Noahs

Noahs Ark, been toſſed up and down upon the waves of publick contentions, and endleſs controverſies; What if Providence ſhould ſend ſome Dove with an Olive-branch of Peace, to give us intelligence that our waters ſhall be aſſwaged, that our ſwords hereafter ſhall be turned into plow-ſhares, that we ſhall neither ſmite one another with the ſword of the tongue, nor with the tongue of the ſword; that the falling out of Lovers, ſhall be the renewing of love; that if we can't love one another as men of one Opinion, yet we ſhall as men of one nature and of one Nation; that though we can't bury all our controverſie, yet we ſhall baniſh all our contention: Suppoſe, my Beloved, the Wolf ſhould now lie down with the Lamb (that he may do, and yet not be turn'd into a Lamb) and the Lyon ſhould eat ſtraw like the Ox, and a little childe ſhould lead them; ſuppoſe that every man ſhould ſit under his own Vine and Fig-tree (inſtead of mens longing after their Neighbors Vineyards, like *Ahab*) What if ſound and ſollid knowledge, even of moral righteouſneſs, ſhould revive amongſt us, and ſhould increaſe extenſively and intenſively, as waters upon the Sea; and that in *England*, the mountain of the Lord, there ſhould be no deſtroying thing;

thing; that we ſhould rather minde the ſtear-age of the whole Ship, then the guiding of our particular Cabins; rather conſider the common Principles of Reaſon and Religion, to unite us, then the diſputable Points in Church and State that ſeek to divide us: I believe none among us but would deem this Nation happy if ever it ſhould come to be in ſuch a caſe. But though this be much,

Yea Eightly, For Governors to be as the Angels of God; for Princes to be Shepherds, to make it their buſineſs to defend the People, and for the People to make it their buſineſs to defend their Princes; For Magiſtrates to paint the Walls of a Nation, and not to pluck up alſo the Foundation; to beautifie a Kingdom with Peace, and to build it alſo with Righteouſneſs, that thoſe in a Nation that have no will to do Juſtice, ſhould have no power to do injuſtice; that the Mountains ſhould bring forth Equity, and the little Hills Peace, *Pſalm* 72. 3. That the grand Principle of Nature ſhould univerſally be put into practice amongſt us, for no man to do to another, but that which he would be content another ſhould do to him; that there

there ſhould be ſatisfaction given for wrongs done to all parties; that a compoſition and compoſure ſhould be of all Injuries, by a ſweet Amneſty or Act of Oblivion; What a Golden Age would ſuch things make? For though Morality be not Grace, nor Juſtice to men Righteouſneſs before God for Satisfaction; yet what a ſhame is it for People to pretend to Goſpel Light, and yet not to live up to Natural Light? And aſſuredly, I had rather converſe in common dealing with a man that is but a Moraliſt, though he be no Chriſtian, then with a Profeſſor, an high Profeſſor of Chriſtianity, that is not a Moraliſt.

But if we could imagine a Bleſſedneſs of Health, without permanency, we might call an intermitting Ague a good day without health.

If a Bleſſedneſs of Plenty, without permanency, we might call one mans ſurfeit in a time of dearth, plenty.

If Peace a Bleſſedneſs, without permanency, we might call a nights ſleep in the midſt of a field of Arms, peace. If Riches without permanency Bleſſedneſs, then a traytor might be a landed man, that is condemned

and

and must die to morrow: Now suppose what we there call Blessedness, should be possest, not onely by this present Generation, but by Providence entailed on our Posterity, and the ages to come? Whose Vote is it not that we might see this good? and who hath faith to believe that God will render us thus happy? Yet were we thus happy, it were nothing comparable to that happiness which follows, of having *the Lord to be our God, the Lord God to be our Portion.*

And now I come to take off the vail, and shew you the world in its deformed, at least, defective colour, in respect of the liveliness and loveliness of their estate who have an interest in the *God the Lord. Yea happy*, &c. Happy, *Ashrei.* Happiness is the subject of most Books, of all Tongues; *Aristotle* begins his Ethicks with Happiness, *David* his Psalms with Blessedness; so Christ himself the Gospel, *Blessed are the poor, &c.* It may be noted, That no Grammarian among the Jews could ever tell us what this word *Ashrei* signifies, as no Philosopher among the Gentiles what Happiness is; some place it in one thing, some in another; the *Peripateticks* place it in Contemplation; the *Stoicks* in Contemplation and Practice; the *Academicks* in Practice; the *Epicure* shot nigheſt the mark

mark (however time hath represented them) they placed it in the delight that did arise from virtuous Actions. Some Criticks say *Asrei* is an Adverb, and signifies Happily; others rather conclude it a Substantive, and that Rural or Dual, and so its to be rendred Blessednesses: And the reason why a gracious man is so called, may be either because his happiness is a Catholick happiness: God is not a partial or fragmentary, but a full and perfect good; as all the lines meet in the Centre, so all the happinesses that are scattered in the Creature, centre in God. Or secondly, Because such an ones happiness is not onely in the Present, but also in the Future Tense; he is happy (its true) here, but imperfectly, his greatest happiness is yet to come; here indeed happiness enters into him, but hereafter he shall enter into happiness. The Moralist speaks at a great rate, when he saith, Call no man happy that hath a great Estate, but him that lives up to the Prescript of Reason and Law; *He that sees no man with whom he would change his condition, he that loseth that he cares not to enjoy, and enjoys that he can't lose*: And in a spiritual sense he onely is such a man whose God is the Lord: Methinks the words are here represented as *Antiphanys*, Dialogue-wise, The world

begins,

begins, Happy is he whose Sons grow like Olive plants, yea saith *David*, whose God is the Lord; the World succeeds, Happy is he whose Oxen are strong to labor, and that Nation whose streets knows no complaining; yea, saith *David*, *whose God is the Lord*; still that is the note of a gracious heart, as he rescribed back nothing but King of *France*, King of *France*, King of *France*; and why happy such a man above a worldling.

1. He that hath outward happiness in the world, may not have a title to the Lord; but he that hath God to be his Lord hath a title, a spiritual title to the World: The Corinthians were ready to quarrel about their properties; I *am of one from Paul*, saith one, *I am from Apollo*, said another; tush, said a third, I care neither for *Paul* nor *Apollo*, give me *Cephas*, *I am for Cephas*: The Apostle rounds them in the ear, what saith he, Is Christ divided? will you contend for a part? All men are gain, not onely *Paul*, *Apollo*, *Cephas*, but *all things*, *life*, *death*, *things present*, *and things to come*; But by what tenure? Why? Because *Christ is gain*: When we lost our Title to God, we lost our comfortable title to the Creatures, and no wonder the Creature rebels against us, since we have rebell'd against the Creator: The

Creature

Creatures may justly say to unregenerate men, that hunt after, and dig for happiness in them; I say, Honors, Riches, Pleasures, may say to such, as *Samuel* did to *Saul*, *Why come ye to us, since God is departed from you?* He is a Rebel that harboreth him whom the King hath Proclaimed a Traytor: And what comfort can that soul have, to lay his head in the bosome of any Creature, when God himself hath turned his back on him? But he that hath a new title to God, hath a better title to outward comforts, he holds them in *capite*: God hath provided for him a Kingdom, and therefore doth not grudge him crums? How sweet are those morsels of bread, that by Faith are dipt in Christs blood? not that property comes by Grace, but it is cleared up by Grace: Many a man hath an Estate, and a childe of God enjoys the comfort of it: The worldly man may say, This house, this childe is mine by Creature right; a Saint saith, These are also mine by Covenant right; but you may have all worldly happiness and not be happy.

Therefore secondly, Grace claims *a title to all the Ordinances of God*: Preaching is thy Chariot, to bring the Lord down to thee: Prayer and Meditation, are wings to carry thy soul up to God. It is generally belie-

ved, and without ſcruple among the judicious, that the viſible, and not the inviſible Church, is the prime and proper ſubject for the diſpenſation of Goſpel Seals, but his title to them that hath a right to Chriſt, is indiſputable: *He that can ſay the body and blood of Chriſt is his, may challenge and claim the Bread and Wine that ſignifie thoſe as his*: He that hath right to the Pearl, hath right to the Casket: He that is marryed to the King of Glory, ought not upon any pretences whatſoever, to be kept out of the Preſence Chamber, and from prayer, while others ſtand like ſtrangers without doors knocking, and ſpeaking to God at a diſtance, as ſlaves to a maſter, you have freedom to enter into the Palace of Heaven, and cry, *Abba*, Father: The Ordinances are the glory of a Nation, and where ever God goes, his Ordinances go too, and where ere they reſide and abide, he abides too.

My Beloved, God and his Inſtitutions go and come from and to a Nation together; as its the honor of a Nation to ſay, *Jehovah-Niſſi*, The Lord is our Banner, in a Military ſenſe for God to fight for us; ſo a greater for others to ſay of any Nation, *Jehovah-Shammah*, The Lord is there, in an Eccleſiaſtical ſenſe: The Ordinances are the comfort

fort of the ſoul, they are not as ſome new Anti-ſcripturiſts calumniate, the Grave wherein Chriſt lies, but the Throne whereon he ſits as King of the Church; and we were better loſe our evidences for our Lands, then part with the ſeals of the Goſpel: Is it *then a ſmall matter to have liberty to tread in Gods courts, to ſit under the tree of Life and dew of Heaven? to have commerce with Angels, to have communion with the Lord of Glory; when thou art hungry, to have freedom to run to Gods Houſe for Bread; when thou art diſtracted and troubled with doubts of thy Faith, thy ſalvation, to have recourſe, with* David, *to Gods Sanctuary for reſolution, and that by thy title to the Lord, as thy Lord?*

Thirdly, Thou haſt moreover a propriety in all his Providences; his Providences are thine for thy ſatisfaction; if thou wanteſt enlightning, he is thy Sun; if defending, he is thy ſhield; if a Nation be fearful, he is a wall of fire without; if fainting, he is a well of water within: They may be without many things, but we have the Broad-Seal of Heaven for it that they ſhall want no good thing: Thou art in trouble, and if thy Friend could but ſee thee, How happy? God is therefore Omniſcient: Thou art weak, if thy Friend could help thee? God is there-

fore Omnipotent, *El Shaddai*, All-sufficient: If thou art weak, he hath a shoulder to carry thee; if feeble, a bosom to warm and cherish thee: He that hath him that is all, hath all.

Secondly, For thy security, and that 1. To sustain thee: *If thou goest into the water, I will be with thee; if into the fire, Ile be with thee*, said God, *q. d.* If thou burn, Ile burn too; if thou drown, Ile drown too: Hence it was that *Israel* was safe in the Red-sea, and the three children secure in the Furnace: God may cast his childe down, and so his Nation, yet not cast them away; he often breaks your hearts, that he may not break your backs. 2. To order all for thee: The Devil may turn Cordials into poyson, but providence turns those poysons into Cordials again: God hath his fairest ends in our fouleſt ways, when temptations have sucked our corrupt blood away, those Leeches shall be taken off; when you are provoked to storm at God, and quarrel with the seeming inequality of his ways, are ready to judge his present carriage to your souls, inconsistent with the hopes of election past, or future glory: Let despair vail, and murmuring be tongue-tyed, and consider the Lord thinks it better rather to bring order out of these

spiritual

ſpiritual diſorders, then not to ſuffer thoſe diſorders to be at all: *Its eaſier for vain man to wrangle with the Almighty, and to ſet up in his pride an Anti-Providence in the world, then rightly to diſcern what God is a doing; we neglect to conſider his way which lies open, and no wonder then we are hampered in finding out his ends, which are ſecret:* Its ſufficient, though God for the preſent ſeem to ſcribble to a natural eye, yet he will, before he hath done, make his Copy fair: Though the building of *Sion* ſeem confuſed, here lies a beam, there an heap of morter, there unhewn ſtones, yet all things in the end ſhall ſerve this great Architect: God hath not more glory now, then we ſhall have good (according to our capacity) hereafter, *Rom.* 8.28. Gods houſe may be ſtormed, but it ſhall not be ſhattered; *Sion* like a bottle may be dipt, but it ſhall not be drowned; who dare invade that Nation where God is Pilot, or levy an army againſt that *people whoſe God is the Lord*? For,

Fourthly, All the Promiſes of God are thine, both firſt for this life: I profeſs Chriſtians, though we ſlightly overlook the Oracles of God: Yet as *there is not one command we could miſs, we ſtand in need of ſo much holineſs; ſo there's not one promiſe (though there be thouſands there we could miſs) we ſtand in*

need of so much comfort; And moreover, there is as much reallity in the promises of your God, as there is of formality in the promises of men; what men speak falsly, God speaks faithfully: And if any poor soul say, If God be mine, why then is not comfort and peace mine? Can a man have God to be his Lord, and yet be tormented with so many doubts, scruples as I am? Yes, your comfort is not always so much as your title (your title is to Christ, to peace of Conscience, to a full and perfect joy in the Spirit, but your comfort may be little) but yet your title is always more then your actual comfort: The reason why you are perplexed in your consciences, is not because you have relation to God, or because their's no satisfaction for you in the Bible, but because you want a mouth to suck the breast of Consolation, and an hand of Faith to reach the Pearl of Price: *God always hath a promise for your Faith, but you have not always Faith for a promise.* Specially the promises are yours,

1. For the Perseverance of your Graces? I fear, saith a Believer, I shall one day fall by the hand of this *Saul*, of this lust; no, saith God, The house of *David* shall grow stronger and stronger, and the house of *Saul* weaker and weaker: But though I depart not from

from God, yet God may depart from me; he may give me a Bill of Divorce, and recal my ſenſe of his Love, and the teſtimonies of his Grace: No, ſaith God, *I will be your God, and I will not depart from you*: The truth is, our Faith could not keep us, unleſs the power of God kept our Faith: Therefore the Apoſtle tells us, *We are kept by Faith*, but it is alſo *through the power of God to ſalvation*: You ſay you may fail, becauſe Gods promiſes are your conditions, but remember withal, your conditions are Gods promiſes, he bids you make you a new heart, that you may ſee your weakneſs, and his faithfulneſs; therefore he ſaith, *Ile take away your ſtony heart, &c.* God is on both ſides the *Covenant of Grace*, and though the evidence of a Believer may be blurred and blotted, yet the Seal remains on, and is never broken off: Whatever Doctrines ſome vent againſt the immutability of ſpecial Love, yet we may eaſily know by experience, or rather, I confeſs, by Scripture, That *God hath other ways to correct his children, then by caſting them out of his Family.*

2. To pardon infirmities and ſins: God hath an hook to fetch in your wandrings, and a breſt to take in your weakneſſes: Chriſt hath righteouſneſs againſt your unrighte-

ouſneſs, blood to waſh our tears: Your Coyn, though it have ſome allay, yet if it have the right ſtamp, that ſhall not hinder its currency in Heaven: If you bring your duties to the touch-ſtone, God will ne'r bring them to the Balance: O how happy are they, that though the world ſee it dirty under their feet, can themſelves at that time ſee it fair above head! That when riches, and health, and friends fail them, and they can't ſay, we have cloathes to cover us, or food to refreſh us, that can yet ſay, Bleſſed be God we are not miſerable, for we have the promiſes, the honey-combs of ſweetneſs ſtill by us. And though you have but little in poſſeſſion, yet,

2. For the future you have riches in Reverſion: Is he an Infidel that will not provide for his Family, and will God neglect his own? Shall ever any be able to write *Infidel on Gods door?* He is a Father, and as he now lays out by Providence, ſo by Promiſe he hath laid up for his Children: Will communion with God in his Ordinances ſatisfie you? if not, you have a promiſe of communion with God above Ordinances, where the Sun ſhan't ſhine by day, or the Moon by night, for the Lamb ſhall be your light: *God* hath already prepared Heaven for

for his, and wonder not at the crosses, calamities of this life, for they are our Fathers foils and fires to prepare his for Heaven: Earth is the place where you seek happiness; Heaven is the place where you shall finde it. A great part of our Estates lies in Bills and Bonds, and it is kept for you in your Fathers hands till you come to Heaven: You may look for much, and often turn over your Evidences, I mean your promises, and see your future riches, but you'l never know all your Estate till you come to enjoy it, and then you shall have as much peace, as much glory in possession, as now you have in hopes: If therefore the promise of a Land of *Canaan*, after a Wilderness; the promise of an Harbor, after storms and tempests, will make you happy, you can't be miserable; and if the sense of the joy of Heaven, if the Contemplation and Beatifical Vision of *God*; if the actual participation of Glory, with the Communication of the beauty and face of Christ himself can take away your miseries, then you shall be happy, for the Lord shall without doubt of scruple, then manifest himself to be *your God*.

Fifthly,

Fifthly, You have a *title to all the Attributes of God*, his Providential care is yours: the eye is the tendereſt part of the body, the apple is the tendereſt part of the eye; now you all are as dear to God as the *apple of his eye*, Zech. 1. 8. A man will rather endure a thump on the back, then a touch on the eye: When you are aſleep, God is awake; when you are in a fit of temptation, careleſs of his glory, yet even then he is careful for your ſalvation: *Iſrael* that is kept, may both ſlumber and ſleep; but he that keeps *Iſrael* cannot ſleep, no not ſlumber: God ſo provides for all his children, as if they were but one, and ſo provideth for every ſingle or particular childe, as if he had never another childe to provide for in all the world beſides: The Lord hath a Book to write down your names, and a bottle to put your tears in. His power likewiſe is yours: the Lord hath not ſo much need of your patience, as you have of his power; and as what the Lord is, he is for you; and as what the Lord hath, he hath for you; ſo what the Lord can do, he will do for you. Though *the promiſe of God be the meaſure of your faith* (and therefore beware in times of tryal, of charging your ſelves for unbelief, when God himſelf poſſibly doth not in that particular command you to believe)

lieve) *yet your faith is not the measure of his power*: The Lord usually doth for his Church more then they believe, and we must believe he can do more for his Church then he doth; nothing but contradiction (to speak reverentially of God) passeth omnipotency: Gods people have a double guard, one within them, and that is, The finger of God, the Spirit; another without them, and that is, The arm of God, his Power; a double hold also on God, as he hath that double guard on them; *Promise* what he will do, *experience* what he hath done: As *Sions* cause is good, so she wants not as good a Champion to maintain it: *The name of the Lord is a strong Tower*; and though the righteous cannot rest in a name of Godliness, yet they may in the name of God; and therefore in times of trouble they run to it, *Prov.* 18:10. Lord, may *Syon* say, Support under tryals, and deliverance from danger, is an Article of thy Covenant; And will not the Lord be faithful? Are our infirmities many? the Lord our God hath mercy to pardon them: Are our corruptions many? he hath power to subdue them: Are our sins great? he hath love to cover them: What a Constellation and Centre of Attributes are in God! *Righteousness, Holiness, Wisdom, Power, Grace,*

and

and mercy? I, every one of these Attributes is *God*; and as when *Mithridates* espoused the daughter of a poor laboring man, the *General* to testifie the approbation of his choice, sent the old Father a *Cap full of gold*, with which he being over-joyed, runs up and down the streets shewing of it to all the people, crying out, *All this is mine*: So may the people of *God*, whose *Promises*, *Providences*, *Ordinances*, *Attributes*, *Graces*, *are theirs*, triumphantly signifie to the world, All these are ours; and that which is more then all this, if more can be, you *whose God is the Lord*,

Sixthly, Have a *propriety in God himself*, in Christ himself; as *the Lord*, *when he could swear by no greater*, *sware by himself*; so he having no greater thing to give, gives himself: Christ, who is the beloved of the Father, and the First-born of every Creature, he likewise is yours, your King to Rule you, your Priest to satisfie for you, your Prophet to Indoctrinate and teach you; his Death, and Resurrection, and Intercession are yours, not onely for signification, but for efficacy: His blood, his precious and pearlefs blood is yours to pardon you; His glorious and

sweet

sweet Spirit is yours, to purifie and purge you: And for all things else in the World, they are,

1. But short and *transitory*: Riches are well called Moveables, and ere long they will either take their leave of us, or we shall certainly take our leaves of them: Honor is but brittle, it is even like *Glass*, of which they say, when it shineth brightest its nighest melting: And for the rest, how uncertain are all things, money for the Thieves, Merchandizes for the Winds, Cattel for the Rot, Buildings for the Fire? The glory of this World is in it self but the Scheme, but the Picture of Happiness, and it will not sit so long before your eyes, as that you may draw its Picture, its gone before you can say 'tis here: But suppose Worldly happiness were long, yet,

Secondly, Its *Insatisfactory*: Worldly comforts are even like drink to the Dropsie man, encreasing thirst; like Wood to the Fire, enlarging its Flame: The chest may be filled with gold, but *God* onely can fill the heart: *These things cannot make you happy, because*

because they are desired not for themselves, but for other things; but the Lord is desirable not for something else beside himself, but onely for himself: *Deus propter Deum*: If you have Riches, you may look beyond them and see Honors to tempt your eye; if you have Riches and Honors, you may look beyond them, and see moral Wisdom to tempt your head; if you have all these, you may yet look beyond, and see health to tempt your heart: And while these partial and imperfect happiness lay before you, you may look beyond them all, and see a necessity of something else, that is, God to be your God: But *let a man be made an heir of salvation, let a man be adopted into the Family of God, and be able to say, The Lord is my God; and I provoke that man to say its true, God and Christ, and Heaven and Grace are mine, but I want something else besides these in the world to make me happy*: These things are not universally good; clothes are but for the back, meat for the belly, musick for the ears, flowers for the smell and eye, &c. but the Lord is a Catholick, a viscerate and entire good, he is Almighty or All-sufficient: As a man that hath a minde to some particular dish, can finde all dishes in that one dish; as suppose Patridges, Capons, or Pheasants: So a childe of

of God can finde all things in God, riches, honor, pleasure: The covetous man makes his gold his God, but a gracious heart, saith God is my *Gold*. A man may have silver, but silver shall never satisfie him without God; but if a man love God, he will satisfie him without silver: When a poor Beggar is matched to a Royal Prince, she views his Palace, she surveys his gardens, and pleaseth her self in a delightsome prospect of all his greatness and glory, and can say, *These are mine, for the Prince himself is mine*: So because you have a title to the Fountain, the streams are yours: Whatever happiness is scattered here and there abroad in the Creatures, it is all virtually, eminently, and superlatively in God. I read of a couple of Ambassadors, the one a *Spaniard*, the other a *Venetian*, and they did both of them extol and prefer the Revenues of their particular Masters; said the *Venetian* Ambassador, My Master hath so many chests of Silver and Gold; alass, said the *Spanish* Ambassador, Your Masters Treasures have a bottom, but my Masters Treasures in the *Indies*, have a Root, a Spring: So may a true Saint say to the World, your riches and comforts have a leak or limitation; but my Lord Jesus, his comforts and riches, his Treasures, have

have neither Banks nor bottom: *God* is mine, and if he can make me happy I shall not be miserable: This, this my Beloved, is your Inventory for Happiness, that can say, *The Lord is our God.*

I shall now come to the Application of the Proposition, and treat with your Consciences in these following Deductions or Conclusions.

First Conclusion from hence is, a Vindication of that true Opinion that *Gods* people have of the false happiness of the World: Wicked men are *infeliciter felices*, unhappily happy; you *feliciter infelices*, miserable in your Imagination, but happy really and indeed: You rightly and righteously determine, that a man may have a gay coat and a festered Conscience; a great Estate in his hands, but little or no true comfort in his heart; that though Riches have not so much as the wings of a Sparrow in flying to us, yet they, when gotten, make to themselves wings, and that of an Eagle, to flie away from us: That worldly delights are but as a Snow-ball, which being with much pains heaped up together, melteth presently if the Sun do but shine out: That restless man, in wrestling and contending for what he desires, is but like a childe running up and down

down in a pleasant Meadow after a painted Butterfly, which when he hath taken, all the recompence it affords, is, but onely to besmear his fingers. You speak truly and soundly, when you say, That a dram of Grace is worth a pound of Gold; that all the contents and Creatures in the earth are but meer Ciphers, unless God be purposed to set on the first Figure: That while a Diadem sitteth light on a Princes head, it may for all that lie heavy enough on his conscience: That there is no indivisible connexion between a Kingdom on Earth, and a Crown in Heaven: That a man may possibly swim in a Sea of Pleasures in this World, and yet sink into an Ocean of wrath and Brimstone in the next: That a man may be so honorable, so rich, so glorious, while he lives, that every man may be ready to say, There goes an happy man; yet that man, when he dies, for want of a configuration to Christ and title to God, may be miserable to all Eternity. Could men carry their estates beyond the Line of Mortality, and with their money see the Angels at last day to plead for them, to prevent the Sentence of the Judge of Heaven and Earth; or after that Sentence is pronounced, bribe the flames of Hell-fire to be pitiful towards, and not to prey on or

torment them: this were something for worldly happiness, but when we see that there is no advantage, though a man gain the whole world, if yet he lose his own soul; that all these sublunary felicities, are consistent with Gods eternal indignation, that these things, neither singly nor joyntly; can so much as asswage grief, put off cares, much less adjourn death or prevent Hell, where there is no remission of sin, no intermission of punishment; where the pangs of the damned are not onely for the present intolerable, but for the future interminable. *Who would not pray with a gracious heart, Lord let me be rather miserable for a time (as the world speaks) that I may be happy for ever, then that I should be happy for a season onely, and after that miserable for ever: Lord, though I desire to be of the number of those Christians that have their hope and expectation in this world, yet deliver me from those worldlings, whose entire portion is in this world, is this world,* Psal. 17. 14. Now we are ready to call the proud, happy; to lift up them high in our thoughts, that are lifted up in the world; but when Jesus Christ shall come to give to every man according to his works, and in flaming fire to render vengeance to them that know him not, on the one hand; and on the

the other hand when he ſhall come to make up his Jewels that now are deſpiſed, and to repair their reproaches before God, in the ſight and audience of men and Angels, that now are triumphed over and trampled upon by men: Who would deem himſelf happy at that day, if he be not in their caſe *whoſe God is the Lord*?

The ſecond, Deduction: Here we ſee, as in a Looking-glaſs, the *falſe Opinion that worldly men have of true happineſs, or of the ſtate of the godly*: How ready is a wicked man to compaſſionate the children of God? Alas, ſaith he, To what purpoſe are theſe men ſo preciſe and exact? It may be there may be a Judgement day, it may be not; and how miſerable are they to provide for that which no man living ever ſaw, while they neglect that which is obvious to their very ſenſes? Honors are certain, riches are certain, and while they expect their food, they ſtarve; while they pretend after a Kingdom, they go naked, while they call God Father, they want even the bread of children; Whereas no man is miſerable in another mans accompt, but in his own: You may poſſibly ſee a *Joſeph* in Priſon, while *Pharaoh* keeps a Court; a *Job* on a dung-hill, while a *Julian* is on a Throne: You may ſee

them poor and reproached, but did they ever tell you they were miserable; and when they were without Estates and reputation, that they wanted them to make them happy? never say a childe of God is miserable, till he say so of himself. A wicked man may have Blessings, and yet not be blessed; and a childe of God may have curses (still from men) and yet not be cursed.

Its observed, That men thus varyed their Opinion about happiness, because they supposed the fruition of that whereof they were destitute, would make them happy: He that was poor, said, If I had but riches, I should be happy; and so riches came to be called happiness: He that was in reproach, said, Oh! If I were but respected I should be happy, and so respect and repute came to be called happiness: He that was diseased said, If I had my health I should be happy, and so health came to be accompted an happiness: The natural man is mistaken in his verdict; the Saint saith, I accompt all things loss and dung for Christ; the natural man, I accompt Christ loss and dung for any thing else in this life: The Saint seeks for happiness in crosses, *Job* 5. 10. but the natural man or Philosopher will as soon seek for light in darkness, heat in cold, fire in water,

sweet-

sweetnes in gall and wormwood, as for comfort in calamities. Hence Christ reads a Lecture contrary to nature, Not *blessed are* the merry, but the mourners; not the lofty, but the weak; not the Mammonist, but the poor in spirit, *Matth.* 5.3. Those eight Beatitudes, are the eight Paradoxes of the world: As Christ said, He had bread to eat that his Disciples knew not of; so the Disciples of Christ have an happiness to enjoy, that the natural man knows not of: The World should consider, *That a man can never properly be miserable, till he lose that which made him happy*: You that call outward things your happiness, your Greatness your happiness, your Gold and Silver your happiness; when your greatness is abated, and you made little or low before the people, when your Gold and silver is cankered or corrupted; when the scales turn, and you meet with poverty, your happiness is gone, you are miserable: But because the happiness of a Saint consisteth not in these things, but in Communion with God, but in the Justification of his PERSON, and a

Vos editis beatos esse pauperes. Ergo ut tanto facilius fiatis beati, omnia bona vobis adimimus. Juliani scomma in Christianos factum.

title to everlasting life; therefore whatever you take from him you make him not miserable, till you can take from him his God, his Justification, his everlasting life, for these are the things that make him happy: Suppose a man that hath thousands *per annum* should lose a few farthings, his Estate suffers no loss, because he hath not suffered in, hath not lost his estate: Or take a Traveller that hath a precious Jewel about him, a Jewel of inestimable price; he hath some loose money, some spending money for his journey in his pockets, but his Jewel is made secure in some private place about his body; a company of thieves surprize him and rob him of some few shillings, or some small pence; do you think this man, when he comes to the next Town, would run up and down the streets like a mad man, and cry, *I am undone, I am undone?* No, because whatever he hath lost, he hath kept and not lost his Jewel: How can a childe of God complain of the loss of outward things, of friends, of estate, while his God and Christ, his Pearl of price are safe? As he, said a wise man, will not pine at his bad fortune, while *Cæsar*, while his Emperor is safe: When they have lost God, then they may justly exclaim they are undone. Even *Plato* could recommend

recommend to the Writers of his age, that they should characterise to posterity no man to be happy that was wicked, and no man to be miserable that was good: There is no greater thing on earth then man; there is no greater thing in man then his soul; and there is no greater thing in the soul of Man then God. 'Twas a vain conceit of that Potentate, who refusing the name of *Pius*, would be called *Fœlix*; but *Scylla*, sirnamed *Fœlix*, accompted it not the least part of his happiness, that *Miletus*, sirnamed *Pius*, was his friend. Piety is the best friend to Felicity, though Felicity, outward Felicity, do not always befriend Piety: *Fœlix*, *Acts* 24. 22. thought *Paul* unhappy, but *Paul* knew *Fœlix* miserable; because though he might have a chain of Gold about his neck, he had not a dram of true Grace in his heart, the Lord was not his God.

Third, Conclusion: This Text rectifies a latent and secret error, a rash suspition, as if a man could not be great and good together, rich and righteous at the same time; as if a man might not have Gold in his chest, and yet Grace in his heart. My Beloved, That man is not miserable that hath a proportion in this world, but he that hath his Portion in this world, or this world for his

portion: And though outward excellencies be not godlineſs, yet a man may have outward excellencies, and yet have godlineſs too; as a wicked man may have ſome ſparks of wrath here, yet the Furnace of wrath is reſerved for hereafter; ſo a child of God ſhall have his inheritance hereafter; yet he may have ſome legacies, ſome largeſſes, ſome common gifts of Providence here: *Covetouſneſs is not the Attribute of Riches (for all covetous men are not rich, ſo all rich men are not covetous) but of the Man*: Though a man cannot ſerve God and Mammon, yet he that hath ſerved Mammon may ſerve God, he may have God and Mammon; I, and through Grace, may ſerve God with his Mammon: Here ſtands a poor man in rags, and for ought we know, he is covetous; there ſits a rich man, a wealthy Alderman, and we truſt charitable: Its notable that God doth indifferently diſpoſe of the black and white ſides of Providence: Many times he beſtoweth the good things of this world on evil men, there we have an argument that theſe things are not goodneſs in themſelves, and don't make a man happy; and often he diſpenſeth theſe outward good things on the godly; and then you may ſee *Job*, the richeſt man in the Eaſt, and *Solomon* King of *Iſrael*: Here we have

have an Argument, that these things are not evil in themselves, and so don't conclude a man miserable that hath them.

The Apostle gives a charge to rich men that they be not high minded, but no charge that a poor man become not rich, 1 *Tim.* 1. 17. The Prophet tells us, That though here there be a difference between man and man, yet in the bed of the Grave the poor and rich meet together, and God owns himself the Maker of them both, *Eccles.* 9. 1. And therefore we finde in the Gospel, poor *Lazarus* in the bosom of wealthy *Abraham*; I, Christ himself bids us not to throw away our Treasures, but to lay them up by imploying them.

The Father acquaints us, That one day meeting two men in the streets, the one a Gallant, the other a Beggar, censured neither, but had this charitable reflection on himself, There goes a Beggar, and for ought I know, may better bear his Cross then I do; and there goes a rich Gallant, and for ought I know, may have a better heart under his velvet Jacket then I have. The *Lord gives, and the Lord takes away*, saith *Job*, so that Riches are GODS gift, as well as poverty, and for ought I know, you may enjoy your Honour and your Graces

graces too, your favor, your lawful favor with men, and the ſmiles of Gods countenance too; you may keep (and ſo to improve them by Charity) your wealth, your ſtrength, and your relations, and your title to God, and the grace of God too: I know nothing but that you may be rich and happy, if you will be rich and godly: I don't love to hear a poor man declaim againſt riches, and a beggar to ſpit at and vilifie a Crown: Religion may be the pretence, but the heart may be deceitful for all that: But for Magiſtrates that are highly advanced, to be lowly minded; for Kings to throw down their Crowns at Chriſts feet, and to ſay, Let him reign (and for ought I know, Chriſt may put them on their heads again) for ſuch learned men as *Paul*, that know the price of Learning, and have known the value of worldly felicities, for theſe to count all nothing for Chriſt, this is to inrich riches and honor, honors indeed.

Let men beware of diſcontented humors in theſe times: The Fox diſpraiſeth the Grapes he cannot reach; let poor men beware of prjudice againſt men becauſe they are rich; and it may be rich men may think better of the poor, and of the Lord our God for their ſakes.

Fourth,

Fourth Corollary: This condemns the desspondency of those that profes themselves to be the people of the Lord: It is strange to consider how the wicked many times deport themselves so comfortably, so chearfully, as if they were the children of God; and on the contrary, the children of God carry themselves so melancholily, so despairingly, as if they were wicked men, and had no interest in God at all; they rejoyce when they should mourn, and you mourn when you should rejoyce. Christians! Is the Lord contented with you, and is not God sufficient? Will not you be contented with him? Is the Lord satisfied with a *My son, give me thy heart*, and are not thou satisfied with this, the Lord hath given me his spirit? *tolle meum, tolle Deum*: Its remarkable that all the Beatitudes are fixed on unlikely conditions; to intimate, That the Judgement of this world, and the Judgement of Gods children differ about Blessedness: Shall that man rejoyce that hath but his Angels of gold to smile on him, and wilt thou not rejoyce that hast the Angels of God, I, the God of Angels to tend on thee? Is not he sad that hath onely a claim to the dirty and muddy streams of Peace, and outward prosperity, and wilt thou be sad that hast a title to the

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Well-head of Comfort, to the Spring and Fountain of Happineſs? Shall he be merry that can but ſay, This mirous Houſe, that Mannor is mine; and wilt thou not be glad, when thou ſaiſt, That this God, the Landlord of Heaven and Earth is mine? Religion is no melancholy thing, though the Religious may be often melancholy; and what ever worldlings phanſie, though oft the body be ſad, yet the heart of a childe of God keeps Holy-day; and if he be troubled, it is not becauſe he is Religious, becauſe the Lord is his God, but becauſe he is ſo carnal, and doubts of that claim: And ſurely one great reaſon why we are not ſo compoſedly chearful enough, it is becauſe we are not Chriſtians enough.

Is God thy Father, Chriſt thy Redeemer, the Spirit thy Comforter; & will not this ſupport thee? Haſt thou ſometimes ſuch triumph of heart, that thou wouldſt not exchange thoſe few ſweet minutes for all the World? and doſt thou live in the longing and thirſting for Death and a Reſurrection, and after them the ſight of Glory, and an immutable and immortal ſtate of Heaven and Happineſs, where thou ſhalt ſigh and ſorrow no more? And will not theſe hopes relieve thee? *Hath the Goſpel diſappointed thy thoughts? Didſt*

Didſt thou unadviſedly enter into Covenant with God? Is not there that felicity and favor in Gods preſence, that thou didſt promiſe thy ſelf to finde in him? Wilt thou change portions, and exchange properties with the world? Shall this man have thy pardon of ſin, and thou his riches? that man thy hopes of Glory, and thou his Lordſhip and Honor? Speak out, what wilt thou take for God, what price for thy ſoul? Will Pleaſure and Paſt-time buy it? Will Riches or Revenues buy it? Are not all theſe things partial and improportionable, to the God of Glory and Centre of all Happineſs? If the World can't come up to thy price, and thou canſt not mend thy market, for ſhame be ſatisfied and be at reſt? If you would credit Chriſtianity, and commend thy God to the loſt world; get comfort in thy conſcience, away with unjuſt ſcruples againſt thy entituled peace; part not with thy priviledge or thy God, till thou canſt meet with better: If you value not your own peace, have an eſtimation of Gods glory.

What will carnal men ſay? Would you have us part with all for God, when you are ready to part with God for nothing? Why do you exclaim againſt our worldlineſs and our vain Pleaſures, when you your ſelves do ſeem to count Mortification

cation and Heavenlineſs a burthen? either keep your breath to your ſelves, and reprove us no more, or live up to your intereſt, and to honor your God? How do you convince us it is worth the while to ſell all for the Pearl of price, that when we have done ſo, we ſhould think our ſelves miſerable after the bargain? It ſeems rather by the anxiety and perplexity of your mindes, that you envy our comforts in the world, to which for ſhame you dare not return; and would eſteem it a piece of your happineſs, if we would be miſerable with you for company? But let the world conſider, that a Saints want of comfort proceeds not from the inſufficiency of his purchaſe, but from his want of faith to claim it: And let Believers conſider, that as their unbelief is uncomfortable to themſelves, ſo it reproacheth God. Hence many have denyed God, and ſo have turned Atheiſts, becauſe they could not maintain Gods All-ſufficiency, and live like Epicures: Habitual diſtruſt of God, is a greater Blaſphemy in ſome ſenſe, then a total denyal of God; for what greater ſhame, then not to believe him whom we profeſs cannot deceive us, and not to be content with him whom we acknowledge to be All-ſufficient? Verily the pooreſt ſoul in all this Congregation, that

that can but say, *God is mine, is happier then if he could say, all the Mines of Gold and Silver in the West-Indies are mine.*

Fifth Inference: By way of perswasion to the worldly happy, that they would look after the Lord: Why will you seek any longer, *vitam beatam*, a blessed life; *in regionem mortis*, in the Region of death? Pearls in the dust, and Heaven (comparatively) in Hell: Wilt thou perish for that which shall perish? Dost thou love Gold so well, as to run into Hell fire to fetch it? Thou proclaimest thy happiness because of an healthy Body; and wilt thou be less happy in having a sound Conscience? How happy wert thou, if besides these Rings of gold, thou hadst but the inestimable Jewel, if in thy Terrestrial and Earthly Paradise, thou hadst but in the midst thereof the Tree of Life, Jesus Christ? You ought not to throw away Christ when you imbrace the world, neither need you prodigally throw away the world when you embrace Christ. *Christ and the world may dwell both in one house, though not in one heart:* Be as covetous as thou wilt, be as ambitious as thou wilt; wouldst thou have earth, wouldst thou have this World? so thou maist, and Heaven, and the next too.

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As *Achsah*, when her Father gave her a Portion, desired a Blessing, so do thou at Gods hand, and say, *Lord, Thou hast given me the nether springs, but I yet want the upper springs; thou hast given me the Streams, but what are all they without the Fountain? As thou art not content with my things without my self; so Lord I have thy Gold and Silver, thy Comforts and Creatures, but these are not thy self; all these I may have, and yet be poor, naked, be hopeless in this life, and a damn'd wretch to all Eternity.* As the Father brings in King *Ahab*, sitting in his chair of State, with his Nobles attending about him, and environed with all outward glory, in the three years Famine, crying out, What avails all this, if yet the Heavens continue to be Brass and the earth Iron? So what is it to have Friends & favor, &c. and to have a hard heart, a reprobate minde; for God to frown on me, for to live like a Rebel and Runagate without Christ and the Covenant of Promise? It is true, you should have sought the Kingdom of Heaven first, and then all things would have been added to you; but yet since you have begun with the World for Gods sake, for your souls sake end with God; you are already in possession of temporal Blessings, will it be any damage to have the accession

ceſſion of eternal happineſs? Are you jealous, leſt as you ſhould gain Chriſt, you ſhould loſe the world, and that as Grace comes into your hearts, that your Eſtates muſt needs go out of your hands? Have there been many, that in the midſt of their outward pomp and ſplender, that yet have cryed out Undone; and that for want of Gods preſence and will, their riches impoveriſh you, their wiſdom make you fools, and their Plaiſter wound you? Can All-ſufficiency it ſelf undoe you? Will ſecurity always bar out wrath? Will your Opinion never alter concerning the World? Will Jeſus Chriſt never be precious? Will there not come a time when the favor of God will be more neceſſary there, then this mans favor is now? What will you give for a Chriſt at the laſt day? Will the ſenſe of your paſt joys, kill the then ſtinging worm of conſcience? Do but try what peace of conſcience means after your troubles, how much the Pearl of Price weighs after your worldly experience; and if one ſmile (after true poſſeſſion) of Gods favor, if the leaſt aſſurance of the pardoning ſins, do not out-weigh all things elſe, return to the world and to your luſts again. Its reported of *Pyrrhus*, That one day he opened his minde to his friend *Cyneas*,

and told him, If he were but Posſessor of *Italy*, what then, ſaid his friend? Why then if he could but conquer *Africa*; what then *Pyrrhus*? O then if he could but ſubdue *Aſia*, he would be at reſt, and be merry with his friends; ſo you may be now, ſaith *Cyneas*, without all that trouble.

Sixthly and laſtly, By way of Satisfaction: How ſhall I have evidence in the enjoyment of worldly (happineſs, or) goods, that the *Lord is my God?*

A. 1. If thy Eſtate come to thee by deſcent, Induſtry, or the bounty of Providence; it is one thing to have what we have be Covenant, another to have it by Extortion: Many can ſay, This Eſtate, this Land is mine, becauſe God is mine; but others have occaſion to ſay, If God had been mine, this had not been mine: It is a currant, but unhappy Proverb in *England*, *Happy is that childe whoſe Father goes to the Divel*; the meaning of it is, The Son oft comes by a great Eſtate, and the Father ſells his ſoul to get it for him; but better it were, that the eſtate ſhould never come to the children, then that the father ſhould go to the Divel for it. Ah Lord! How ſollicitous are men to adorn the bodies of their children, but how careleſs for their ſouls? How many leave

vaſt

vast Estates to their children (there's no hurt in providing for their Families, that's a duty) but this is their misery, their Oppression and Extortion, which procured them entail the curse of God on those Estates: *Woe be to them, says the Prophet*, Isa. 5. 8. *that joyn house to house, and that lay field to field, till there be no place, &c.* Then *woe be to me*, said a Landed Extortioner, and to my children.

2. Another evidence of our true enjoyment of this world upon a good ground is, when we can see God in what we enjoy. The Language of *Esau* is, *I have enough*; but *Jacobs* Dialect is otherwise, *The Lord hath given to me*; and that which is remarkable, he saith of his children, *which the Lord hath graciously given to me*: One would think *Jacob* were speaking of the pardon of sin, of the hope of the *Messias*, or of everlasting life. Grace seems to be the language of the Gospel, and proper onely to spiritual Blessings; but a gracious heart sees not onely providence, but Grace in what he hath; he sees grace in his cattel, grace in his children: The rich fool in the Gospel talked at a great rate, *I will pull down my barns*, and *I will bestow my fruits*; all belike was his own, God was not in all, in any of his thoughts: Though we must not look on the Creatures

with doting eyes, so as too much to admire them; yet we must not look away from them with shut eyes, so as to neglect to see God in them: How comfortable is it for the soul to see the love of God to him in the love of his children, and the protection of God ratified to him in the obedience of his servants to him, and the *Image of the King of Glory ingraven in all his Coyn*, on all his gold and silver?

3. We may know the Lord is our God in the fruition of the world, by the enjoyment of God in them: It is nothing for a man to finde a piece of Parchment, a Deed signed and sealed, unless there be Land conveyed in it; so the possession of a great Estate is no Argument of Gods love: You have the Deeds, the Conveyances, the Honor and riches of Gods left hand, but by what title? Evidences (my Beloved) are Evidences to them that have a title; If a man enjoy God in his Goods, he hath a title with his Evidence, a better title then that the worldling hath: It is a suspitious thing to finde Goods in a mans house, and for him not to be able to tell how he came by them. My soul, How camest thou by thy Estate, is it given to thee as to a Son, or as to a slave? thou art advanced into high place, but since thou art

lifted

lifted up, hast thou lifted up God in thy Honor? Ah Lord! How many are risen in honor, but forgot that hand that lifted them up, and the ground from whence they came? Are your Estates as Looking-glasses, to see God in, to see his wisdom and care, and load-stones, to draw out your love by? Are they wings to make you mount up to Heaven, or no? If they be not wings, they will be weights to sink you down to Hell: Do Riches make you charitable? Doth Honor make you humble? Doth your strength make you watchful? Do you not cast away the Net, now you have got the Fish? Are you insatisfied when you have the cap full of gold, till you have the kiss? To allude to the competition of *Cyrus* his two Friends, *Chrysantus* and *Artabarus*; are your turns served of God, and do you turn your backs on God? Are you the better for your goods, and the more in love with the Rose of *Sharon* for your beauty? Can you bless *God* the more for your Blessings, and say, There was a time I was poor and passionate, but as *God* hath given me riches, so also a thankful heart, as *God* hath encreased my store, so he hath encreased my Faith; and the higher I am, the more holy; the greater, the better? If so, we are happy; otherwise it were better

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we had had less of this World, then that like the Moon at the full, we should be more distant from the Sun; then that with *Jonathan* we should follow the chase, be exact Professors, or Professors of exactness, no longer then till we meet with honey. It is a serious Observation of a great Traveller, That notwithstanding all the Religious pretences of the Court of *Rome*, That the Indians have brought more of the Spaniards to worship their gold, then the Spaniards have brought of the Indians to worship their *God*; that is, The Indians have made more Infidels, then the Spaniards have made Christians.

4. When we imploy our Treasures for *God*, then we spiritually enjoy our Treasures from *God*: They are not *Goods* to us, if we do not good to others with them: We are too ready to receive the Token, and to neglect the Contents of the Letter that God sends us. We say such a man hath an happy Estate, when he hath a great Estate; but whatever the Estate be, the man is unhappy if he be not charitable: Wherefore *David* giving the Character of a blessed man, tells us, *Blessed is the man*; What man? not he *that hath riches, but he that considers the poor*: Consider how to bestow them, *Psalm* 41. 1. Oh that men would consider they are not masters

masters of their Estates (and it is well if their Estates be not master over them) but Stewards: And the Language of a gracious Steward is, *How shall I dispose of my Trust best for my Masters use; where shall I finde a naked back, that I may clothe it; an empty belly, that I may fill it; an aged Christian, or Minister of God, past the labors of their special Callings, that I may succor and supply them.* And it would be a noble enquiry of Magistrates, whom *God* makes successful against *Babylon*, how shall we consecrate the gain taken from them to the Lord, for *Sions* good? for the advancement of the Gospel, and Ministerial Propagation of Christs Kingdom; for the preservation of Gospel Ordinances amongst us, from the Invasion of Prophaneness, and the attempts of Heresie and Atheism? But where are these *ubies*? How many are loaden with Blessings, and yet load God with Curses? How do men employ their Estates rather against, then for God; like water putting out the fire, and like clouds hindring the sight of the Sun? But there is a time a coming, when ye men of the World shall see that Charity was the best Usury, that a good Estate was better then a great Estate; when they shall take their leave of this World, and the glory thereof; when they

shall

shall by Death be summoned out of this life, and lose their Estates and their Souls together; how happy soever they have been accompted of by men on earth, yet when they shall arrive to that Infelicity and ruine, Who would be in their case, *whose God is not the Lord?*

FINIS.

UMI